

THE BAPTIST HERALD

April 1,
1941



Representative of the
Fine Student Body of
the Christian
Training Institute at
Edmonton, Alberta,
Are These Two
Young People
Standing Under the
School's Emblem.



What's Happening

On Friday, March 14, the Rev. H. G. Ekrut of Lorena, Texas, pastor of the Cottonwood Baptist Church, died after a lingering illness of bronchial cancer. A more complete report will appear in the next issue of "The Baptist Herald."

From Sunday, February 23, to Friday, March 7, evangelistic meetings were held in the McDermot Avenue Church of Winnipeg, Manitoba, Can., with the Rev. H. Schatz of Morris serving as evangelist. The meetings were well attended, as reported by the pastor, Rev. Otto Patzia, and nine converts professed their faith in Christ as Savior.

The Rev. C. E. Schoenleber recently resigned as pastor of the Baptist Church of Startup, Wash., and closed his ministry in the church on March 31st. His plans for the future are still uncertain, as he finds himself awaiting God's leading in the days to come. Mr. and Mrs. Schoenleber rendered a fine service in the Startup Church, leading it in an aggressive spiritual and an expansive improvement program.

From February 24 to March 7 evangelistic services were held in the First German Baptist Church of George, Iowa, which is located several miles from town. The Rev. Theo. W. Dons of Forest Park, Ill., served as the evangelist, assisting the pastor, Rev. Hilko Swyter. The meetings were a great blessing to the church and one person made a profession of faith in Christ.

The name of the former First German Baptist Church of St. Paul, Minn., was recently changed to that of the Dayton's Bluff Baptist Church, by which it will be known hereafter. The Rev. Emanuel Wolff is the pastor of the church. On Sunday evening, January 26, the B. Y. P. U. of the Faith Baptist Church (formerly First German) of Minneapolis had charge of the service in the Dayton's Bluff Church.

The Rev. G. Ittermann of Golden Prairie, Sask., Canada, pastor of the Rosenfeld Baptist Church of Saskatchewan, has recently resigned in order to accept the call extended to him by the German Baptist Churches of Streeter and Medina, No. Dak. His pastorate on the new field will begin shortly, where he will become the successor to the Rev. David Littke, now of New Leipzig, No. Dak.

The Liberty Street Baptist Church of Meriden, Conn., has called the Rev. Paul Schade of New Haven, Conn., as its pastor, to which he has replied favorably. Mr. Paul Schade, who is a

son of Prof. and Mrs. A. A. Schade of Rochester, N. Y., is studying for his Ph. D. degree at Yale Divinity School in New Haven. He has already assumed the pastorate of the Meriden Church, where he has succeeded the Rev. Theodore Koester.

A series of "gospel mission meetings" were held in the Temple Baptist Church of Pittsburgh, Pa., from March 16 to 23, with Professor William A. Mueller of Philadelphia, Pa., a member of the faculty of the Eastern Baptist Theological Seminary, as the guest preacher. On Easter Sunday, April 13, the church will bring a special Easter offering for the Centenary fund of the denomination. The Rev. L. B. Holzer, as pastor, is leading the church in a spiritually vital program.

Donation Day for Chicago Home for the Aged on April 14

The annual Donation Day for the benefit of the German Baptist Home for the Aged in Chicago, Illinois, will be held on Easter Monday, April 14, at 2 P. M. at the Home. A very interesting program will be rendered under the auspices of the Women's Mission Union of Chicago and vicinity.

Donations will be gratefully accepted and may be sent directly to the German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill.

The members of the Beulah Baptist Church of Beulah, No. Dak., pleasantly surprised the Rev. P. F. Schilling on his 61st birthday on February 23. The rumor was that the surprise was "out of the bag" but not quite so! The evening was spent in singing songs and with the members of the church expressing their best wishes. The church also presented Mr. Schilling with a beautiful briefcase. After this a committee of the Ladies' Aid served a delicious lunch in the church basement and all went home happy. Mr. Whitmeyer, a member of the church, whose birthday was on the same day as Mr. Schilling's, was also surprised.

From February 10 to March 2 Dr. Oscar Lowry of Chicago, Ill., conducted evangelistic meetings in the Armory of Dallas, Ore., in which our Salt Creek Baptist Church, of which the Rev. Otto Nallinger is pastor, also cooperated. The attendance at these fine meetings averaged about 1000 persons. Mr. Rollin Calkin, a co-worker with Dr. Lowry, also spoke in the Salt Creek Church.

In April the church will have the Kraft party, composed of Rev. and Mrs. Roy Kraft and Rev. and Mrs. Ralph Kraft, for a series of meetings to be held in the Dallas High School auditorium. The town and vicinity of Dallas, Ore., is being deeply stirred by these memorable services!

On Sunday, March 2, Mr. M. L. Leuschner, editor of "The Baptist Herald," served as guest speaker in the Immanuel Church of Kankakee, Ill., of which Rev. George Hensel is pastor. In the evening service he showed the latest moving pictures of the Camerons and of the General Conference. On the following Sunday, March 9, he spoke at the anniversary program of Women's Missionary Society of the German Baptist Church at Morris, Manitoba, and in the evening service preached in the McDermot Ave. Church of Winnipeg. The Revs. H. Schatz and Otto Patzia are pastors of these churches, respectively. From March 10 to 14 he served on the faculty of the Bible School held in the East Ebenezer Church of Saskatchewan, attended by about 40 students. In the evenings he brought evangelistic messages in the church. Rev. Walter Stein is pastor of this church. On Sunday, March 16, he preached in the services of the Victoria Ave. Church of Regina, of which the Rev. A. Kujath is serving as pastor. From March 17 to 21 Mr. Leuschner was a member of the Bible School faculty at Southey, Sask., and spoke in the evening services, assisting the pastor, Rev. K. Korrella. Sunday, March 23, was spent in the Grace Baptist Church of Grand Forks, No. Dak., of which Rev. J. C. Gunst is pastor.

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The BAPTIST HERALD

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Number Seven

EDITORIAL

CHRIST IS RISEN! He is truly risen from the dead! That is the story of Easter Sunday, which echoes down through the years on every succeeding observance of this holy

day. That in-

King of Kings and Lord of Lords. disputable fact is convincing proof that the God, who raised him from the dead, "hath also highly exalted him and given him a name which is above every name." As the "blessed and only Potentate," the risen Christ bears that exalted name for all eternity, "King of kings and Lord of lords."

Christ's supremacy over every form of leadership must be fearlessly proclaimed at this Easter season. Kings and presidents are merely puppets in the hands of Time, unless they diligently seek for guidance and wisdom from above. The war lords of our day are engaged in meaningless "sham battles" unless they are profoundly convinced of the fact that they are on the Lord's side, as Abraham Lincoln expressed it. In Christ we have the answer to every question of life, for, beyond a shadow of a doubt, "Christ never fails" to illumine the way with his truth and grace.

The Easter season commemorates a great deal more than the resurrection of Christ from the dead. To be sure, the empty tomb is sufficient reason for rejoicing in the hearts of his disciples. But the exaltation of Christ as the Savior of the world and the Master of mankind, as the source of all wisdom and counsel, as the Alpha and the Omega of life is the keystone in the arch of God's revelation to all peoples. For it is commanded "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

How sorely the world of today needs the presence of this King of kings in the counsels of men! How desperately we need to recognize his Lordship and to submit ourselves to his will! How overwhelmingly we ought to crown him with our lives as King of kings and Lord of lords! In so

doing we would catch the eternal significance of Easter Sunday, as the shaft of light that can illumine even the darkest recesses of the halls of today.

With such a Leader and Master we can not lose heart nor fail. If we have fathomed the depths of this truth that in Christ we have the peerless Leader, the supreme Counsellor, the almighty Refuge, then life's pilgrimage for us must be garlanded with victory. The rulers of this age will pass away, but Christ is "the same yesterday, today and forever." He overarches every king and lord of the world. His name stands supreme.

What peace and power can be ours in the contemplation of this truth! Our lives are in safe and secure hands. Though "change and decay in all around I see," we know that One, "who changes not," abides with me. Dr. George W. Truett, preeminent Baptist preacher, has expressed this thought beautifully in the following picture, "As we sometimes peer through the Westward Window, and think of our passage through the Sunset Gate, let us unfeigningly trust ourselves to him who guides the birds in their long and uncharted migrations, and whose purpose in coming to earth, in the long ago, was to be the Way and Truth and Life and Light and Love for our needy world. Thus, following him, we shall arrive at the Morning Gate, in his good time, to live forever with him and with all who are willing to be his friends."

This triumph over life and death is the portion of those who have received the gift of eternal life through faith in the living Christ. Only He, who is above every earthly king and who is more than all princely lords, can impart that triumphal victory to his followers.

Let this Easter Sunday acclaim His supremacy in all the affairs of men as with "every kindred and every tribe on this terrestrial ball," we crown Him Lord of all!



—Picture by Gerhard Roth

An Easter Disappointment!

An Easter Sermon by the REV. W. J. APPEL, Pastor of the
Second Church of Brooklyn, New York

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him. And very early on the first day of the week they come to the tomb when the sun was risen. — And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus the Nazarene, which hath been crucified: he is risen; he is not here: behold the place where they laid him." (From Mark 16)

In the record of those surrounding the cross of Jesus, none arrest our attention nor awaken our sympathies as do the women of whom we read that "they stood afar off seeing these things." This simple statement presents a picture of SUFFERING LOVE as only the sensitive spirit of a woman can experience it.

From distant Galilee some of these women had followed Jesus during the years of his ministry, finding joy in loving, devoted service. Of one, Mary Magdalene, it is reported that seven devils had been cast out, and all had discovered in his presence and teaching that which had satisfied the deepest longings of the soul. Under the crushing burden of the scenes of shame and cruelty they had been witnessing, the perplexity and distress are readily understood.

Not satisfied to withdraw to less disquieting surroundings now that the Lord had commended his Spirit into the Father's hands, the women followed and "beheld the tomb and how his body was laid." Here, love is not blind, but, contrarily, it intensifies the vision. OBERVING LOVE records details that to the casual onlooker remain unnoticed, for they see not only where but how the body was laid.

The significance of this becomes evident later when their loving purpose is revealed. Surely, the influence of the observing love of Jesus is bearing fruit in the lives of these who were so constantly with him. Were they thinking even now of the widow whose mites could not escape the eyes of him who could weigh the motives, or of Zacchaeus, into whose house he had to enter with transforming power, opening the eyes of the heart?

Witness further the effects of COMPELLING LOVE prompting the women to prepare spices and ointments for anointing the body of their Lord. What a sabbath of rest that might have been we are not told, but our imagination pictures a sorrowing company anxiously awaiting the moment when they would return to the tomb

and give expression to their love and devotion. In haste they retrace their steps in the gray dawn of that Easter morning, troubled as to the removal of the stone from the door of the tomb.

Arriving, their anxiety suddenly disappears for the stone is rolled away. But perplexity haunts the mind and fear grips the heart of each, for the body is not to be found in the place so carefully noted. Listen to the plaintive cry: "They have taken away my Lord, and I know not where they have laid him."

Love's Disappointment

Apparently, these women would have been perfectly satisfied to have found the stone, with the great problem it presented, where they had last seen it, than to experience LOVE'S DISAPPOINTMENT in the disappearance of the Lord's body. In preference would Mary have discovered the body, had the supposed gardener been able and willing to reveal its resting-place, and with tenderness given it every care, than to experience the uncertainty and distress of this hour. What a glorious disappointment in the message: "He is not here, he is risen as he said," or, in the mention of the name, "Mary."

Shall we reserve our judgment of these followers until we have permitted their recorded experience to judge us, for, are we not guilty of the same error and that in the presence of the fuller light of knowledge?

I would suggest three danger areas for us, in the hope that a similar disappointment may be ours in this Easter season.

Obeying the Will of the Risen Lord

That the Lord Jesus came into our hearts when first we trusted in him as Savior, we believe confidently, although we may sometimes question ourselves as to the apparent and often evident loss of joy and the willingness to witness and serve, which we once knew.

Perhaps we have taken comfort in the assurance of his abiding presence but have all unconsciously confined him to some tomb-like corner of the heart which we could visit at intervals with the precious ointment of devotion, quite satisfied that he is there. May it be ours to experience that "he lives within my heart," that a vital relationship with Christ is the believer's greatest privilege and that from the Throne Room, he would rule and direct the yielded life with every entrusted power, to his glory! What a transformation it would be for many troubled, sorrowing, unsatisfied lives to become consciously radiant bearers of the tidings, "We have seen the Lord!" Even so shall it be with us today if we hear his voice and obey his will.

Sharing the Word of Life With Others

The best of "best sellers" in the world of books is the library composed of sixty-six books and known to multitudes as "God's Word." In whole or in part, the message of this library has been translated into more than one thousand languag-

es and dialects. As source-book it has been the inspiration of an ever growing stream of literature which has watered uncounted parched lives and pointed the way to purposeful living.

Thousands approach this Blessed Book with reverence, recognizing the rare literary beauty and wondrous values of its message, yet failing to discover its central theme. God is the author, Jesus Christ the Savior from the curse of sin as the glorious theme presented to all men everywhere. It may be that the BIBLE has been carefully guarded and upon occasion sought out for our anointing.

May our failure to find it awaiting our feeble word of praise lead us through the great disappointment to discover that "The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart!" Then shall we know his purpose for our lives and cheerfully share with others the privilege of giving this WORD OF LIFE to those for whom he died.

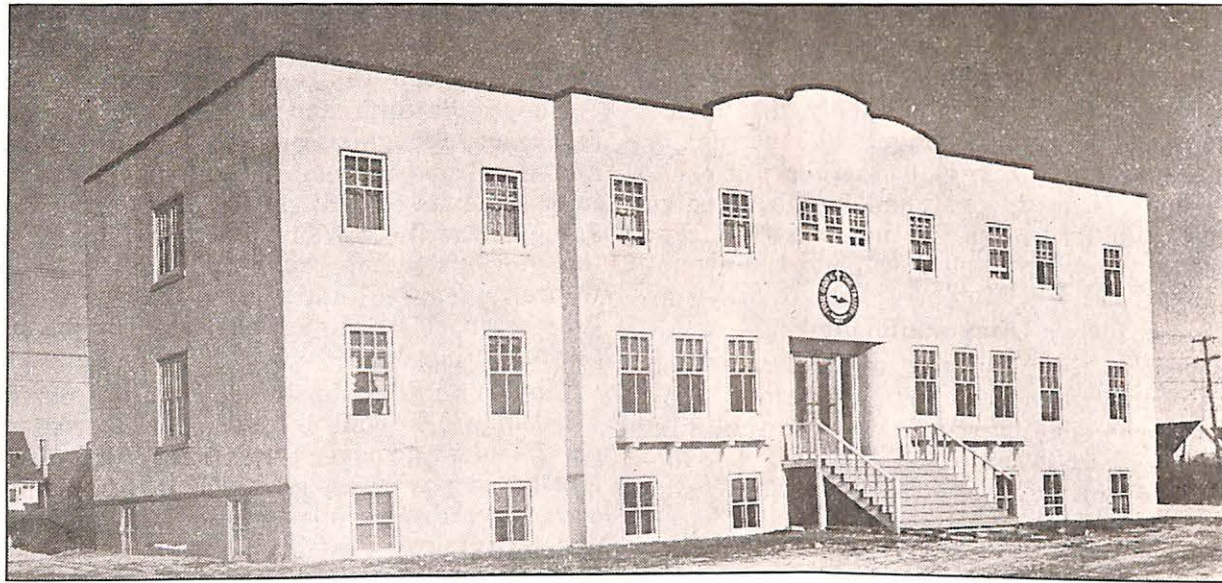
Building the Church of the Living Christ

Someone has changed our Lord's word to the church in Philadelphia as recorded in the book of Revelation to read: "Behold, I have set before thee a shut door and no man can open it," through which he would show his estimation of the influence of that divine institution of which Christ is the head. This and similar statements oft repeated have led many to think them true, and youth is sometimes inclined to cast a lingering glance back over the years to the church of its childhood and cherish as sacred the memories which are awakened, until with precious ointment they might find the tomb and anoint.

Such memories are sacred and we do well to give thanks to God for them, but we must remember that the Church of Jesus is still the chosen channel through which he is making known his love. Let us not forget that the responsibilities shared by our elders have made possible those blessed memories of childhood days and that the Lord counts on us to make possible for the present generation that which they shall cherish in time to come. We are workers together with God as members of "His Body," the Church which is not entombed, but which lives and is moving onward, sometimes hesitatingly, yet over toward the glorious ultimate triumph of his cause.

Give of Your Best to the Master

The chosen instrument for the fulfillment of God's purpose in the world today offers a challenge to the strength of Christian young manhood and the tenderness and culture of beautiful Christian young womanhood to give of their best to the Master in loving service for a sorrowing struggling, sinful humanity.



The Imposing and Attractive Building of the Christian Training Institute in Edmonton, Alberta, Canada

"For God and the Truth"

The Remarkable Story of Our Christian Training Institute in Edmonton, Alberta, Canada, Reported by the Editor of "The Baptist Herald"

The Christian Training Institute of Edmonton, Alberta, is one of God's most marked miracles of our day. It was ridiculed as "an impossible dream" a few years ago. Its early decline and demise were frequently predicted. But the school has upset the calculations of every doubter by forging ahead to the front ranks of success and by making a gigantic place for itself in the religious life of its city and the province of Alberta.

The Institute's Seal

Every visitor to the school must pass under the seal of the institute, which introduces him to its purpose and spiritual atmosphere. Those words, "For God and the Truth," fairly skip across the snow to impress themselves on the mind of every passerby, and they resound with echoing glory through the halls and classrooms of the school. That spirit is so ardently expressed in the life of the school that every student soon becomes a flaming evangel for Christ with this consuming passion as the prayer of his heart:

"Oh, teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart!"

Building the School

The institute was envisioned several years ago in the hopeful dream of the Rev. E. P. Wahl, our Bible School Director for the Canadian churches. Frequently "a great institution is the lengthened shadow of a single man," as Emerson has said. Mr. Wahl recognized the immediate need of an insti-



Rev. and Mrs. E. P. Wahl of the Christian Training Institute in the Living Room of Their Home

tute for the young people of our Canadian churches which could compete with the many Bible Schools, that were springing up everywhere in Canada like mushrooms on a field after a spring rain, and that were alienating our young people from a loyal support to our denominational enterprise.

That vision of Mr. Wahl's heart was realized a year ago with the dedication of the stately building of three stories and the inauguration of the first school term of three months in which a capacity student body participated. But

dangerous reefs were ahead! Unpaid bills were plaguing the board of directors. Could the success of the first year be repeated? With several pastorless churches in Alberta, how would teachers be recruited? With the war skyrocketed food prices, could they expect the people to contribute generous portions of farm goods for next year's board? These were the unanswered questions of a year ago that sent Mr. Wahl and his directors upon their knees in prayer to God.

Fifty-Three Students

God has answered these prayers far beyond all that they asked or thought. In the face of obstacles that seemed to be insurmountable, the institute has closed a remarkably successful term at the close of March, and has accomplished great things by faith and sacrifice even to the astonishment of its best friends. That story in anyone's language is, "indeed, a miracle of God!"

Students have streamed into the school in record breaking numbers. In the 21 dormitory rooms there have been 53 students, who have been crowded as many as three or four into some of the rooms. They have come from distant churches as far away as Nokomis, Regina, Hilda, and Innisfree in Saskatchewan and St. Rose, Manitoba, besides all the churches in Alberta. They have paid \$2.50 a week, for which they received their room with comfortable beds, generous and appetizing board, free medical attention, laundry and expenses paid on all deputation trips. Just try to match that in any place in the United States!

Classes and Faculty

The curriculum of the institute covers a four year period with thorough training in academic and religious subjects. There is nothing amateurish or superficial about the studies of this school! It is a tough grind for every student in endeavoring to keep pace with the teachers. And woe unto anyone who regards his work lightly! The dean has very effective methods for taking care of such cases.

The German Baptist pastors of Alberta and outstanding ministers of Edmonton, besides several other well trained teachers, have been assisting the dean on the faculty of the school. Bible History and Synopsis as well as Child and Adolescent Psychology are taught by the Rev. H. Waltereit of Camrose. The Rev. F. W. Benke, our district missionary for Canada, teaches the Life of Christ, Missions and Comparative Religions. Mr. Wahl guides the students into the truths of Christian Evidences and Personal Evangelism. The Rev. R. Milbrandt of Calgary, Alberta, spent a month on the faculty teaching the epistles of St. Paul and Poetical Books of the Old Testament. Miss Ella Katzberg of East Ebenezzer, Sask. is the teacher of Church History, English Literature and Vacation Bible Schools. Mr. Robert Neske of Camrose is the teacher and director of music. The Rev. C. N.



Students and Faculty Members of the Institute, Sitting at the Tables in the Decorative Dining Hall, Ready for a Delicious Chicken Dinner Provided by Friends of the School

course on the Psychology of Christian Leadership was taught for four weeks by the Rev. M. L. Leuschner of Forest Park, Ill. The four years of study in the school will entitle the student to a diploma, which will be granted to the first graduates in March 1942.

Christian leadership is the outstanding purpose of the school. There is no design on the part of its leaders to substitute this institute for our Rochester

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows."

Plenty of Wurst and Chickens

Our Canadian churches have experienced great joy in having a share in the institute's success. Most of the food for the board is donated by friends. Throughout the four months of the school not a dollar's worth of meat was purchased. That is a miracle in itself, when you realize that 53 hungry mouths soon devour quantities of meat. Donations of all kinds arrived day after day, such as several hundred yards of wurst, dozens of chickens, turkeys and other fowl, several full dressed pigs (see accompanying picture), hundreds of quarts of preserved vegetables and fruit, several thousand loaves of bread, and generous assortments of cake and cookies. From personal experience over four full weeks the editor can testify as to the generous and tasty portions of food which were served the students during the school year.

The Herculean task of preparing the meals for the students is in charge of Mrs. E. P. Wahl, who has never spared herself in the ceaseless rounds of heavy work. She is assisted by Miss Esther Reshke and several students. All the washing and drying of dishes is done by the students with precision and speed. Since a small fine is tacked on to any student who breaks a dish, there is very little breakage in the kitchen, believe it or not!

A School of Prayer

The school is upheld by the spirit of prayer. Mr. Wahl is a man who believes profoundly in the efficacy of prayer. The students soon give evidence of the same power in their lives. At the daily chapel services there is never a lull or quiet moment when the students are asked to pray or testify. Every evening before the hour for taps



The Institute Orchestra, Composed of Students and Members of the Central Baptist Church and Directed by the Rev. F. W. Benke (Last Row—Center)

Thole of Olds, Alta., introduced the students to the mysteries of Astronomy.

Leadership for the Future

The faculty was augmented for special studies by the Rev. Daniel Young, the pastor of the First Baptist Church of Edmonton, who taught the Message of the Major Prophets, by the Rev. C. B. McDormand, director of the Western Canadian Baptist Young People's and Church School Union, and by the Rev. Samuel Wedman, a minister of the Moravian Church. An additional

Seminary in order to train men for the ministry. The Canadian churches need young men and women who, as future pillars of the churches, will lead these groups into more aggressive programs of evangelism and Christian nature and will strengthen the bonds of denominational loyalty. Such training of future leaders for our Canadian churches will transform the picture of "backwardness," so often characteristic of that work, into a glowing scene of spiritually fervent growth. With Edwin Markham we must say:

they meet in groups in several dormitory rooms to lay their burdens before the Lord in prayer. On Saturday evening the students meet for a prayer meeting in which they remember especially their services on Sunday.

A multitude of activities keeps the students on their toes for excitement. The young people of the institute and the church have combined their musical

Cheer Mission and Lauderdale Mission Station near Edmonton, in the Moravian Church of Bruderheim, and in the German Baptist churches of Camrose, Leduc, Wiesental, Wetaskiwin, Glory Hill, Onoway, Forestburg and Calgary. Students taught Sunday School classes, led young people's meetings, conducted street meetings, assisted in evangelistic services and witnessed in multitud-

and love of the Candian Baptist churches.

An unusual program was arranged for the week of February 16 with Dr. William Kuhn of Forest Park, Ill., teaching a class for church deacons and leaders. More than 30 persons attended the classes in which Dr. Kuhn brought stimulating and practical messages for the strengthening of the service of these leaders. He also conducted a class for the entire student body of the institute.

On Sunday, March 23, the students of the school packed into a number of cars and made a promotional tour by visiting and presenting programs in the Camrose and Wiesental Baptist churches and the Second Church of Leduc. A report about this trip appears elsewhere in this issue.

On Thursday evening, March 20, the first of several programs were held, marking the closing exercises of the school. The large student chorus, directed by Mr. R. Neske, presented the cantata "Easter Memories" by Tillotson. The closing program was held on Friday evening, March 21, in the crowded Central Baptist Church at which several students and guest speakers brought appropriate addresses. In a glorious climax the eventful school term was brought to a high peak of unforgettable inspiration.

Building for Eternity

Some years ago Charles Evans Hughes, the chief justice of the United States Supreme Court, who is also an eminent Baptist by faith, asserted that "the building of the institutions of peace is the most distinctive enterprise of our time." That word is still true in spite of changes in world events since it was spoken. The building of such an institution for God and His truth as the Edmonton Christian

inuous ways to the saving grace of God in their lives. There is dynamic power in such an enthusiastic ministry of Christian young people like that!

Special Activities

From January 15 to 17 the school was host to the city wide Leadership Training School, in which almost 200 people from all the Baptist churches of Edmonton participated. The editor



The Male Quartet of the Edmonton Institute With a Canadian Snow Scene as Background
(Left to Right— Raymond Dickau, Reinhold Smith, Rinold Neuman, Robert Neske)

talents in a mass orchestra which is directed by the Rev. F. W. Benke. Their playing, with the delightful blending of the stringed and brass instruments aided by the piano and accordion, is a thrilling sight to see and even more intriguing to hear. The students of the institute have organized a literary society, called the Philologus Society, which meets regularly on Tuesday evenings. Their unique programs included a debate on the question, "Resolved, that women have contributed more to the advancement of civilization than the men," (and the girls won, too!). A missionary program in which impersonations of Paul and Clara Gebauer, Laura Reddig, Peter Ngang, and an African chief presented in their own words the story of our Cameroon mission field, and a Professor Quiz radio program were well received by large and appreciative audiences.

Students Witnessing for Christ

Every Sunday morning for 12 weeks the institute held a radio broadcast over a local Edmonton station, which could be heard for at least 900 miles. Mr. Wahl, who has been in charge of this radio work, has had guest speakers besides the young people's groups, which sang in various combinations to the great blessing of the thousands who listened over the air.

Deputation groups traveled thousands of miles through the school term to present the gospel message in word and song. They took charge of evening services in the McDonald, Bonnie Doon, Delton and Central Baptist churches of Edmonton, in the Good

of the BAPTIST HERALD had the privilege of conducting one of several courses offered on "Young People's Work in the Local Church," in which 90 persons were enrolled. In Edmonton our institute stands high in the esteem

Training Institute is one of the most distinctive enterprises of our times. It is a miracle of God in our midst; it is an achievement of which our denomination must take note in unbounded praise to God.



Students Who Presented Mission Play for the Philologus Society by Impersonating Missionaries and Natives
(Right to Left: Charlie Fleck and Beatrice Link as Paul and Clara Gebauer; William Jeschke as Peter Nyang; Alvin Straub as Cameroon Chief; and Frances Link as Laura E. Reddig)

Contributor's Page

Trust in God

By Edith Schermer
of Benton Harbor, Michigan

If you are tired and things go wrong
Just pray to God, he's kind and strong;
He can erase every mark of sin
And make you clean and white within;
You'll never find a better Guide
If in him you'll only trust and abide.
He's standing and knocking outside of your heart
Don't turn him away for he'll never part;
Trust in him by day and night
And he will make your troubles right,
If you have not found such a Friend
On whom you always can depend.

My Lord and I!

By Mrs. Wm. Schindler
of Detroit, Michigan

My Lord and I,
We walk together!
My Lord and I,
We talk together!
We have communion sweet;
When trials of earth depress me,
When cares and pain harrass me,
I sit at Jesus' feet.
He speaks to me
And touches me
With his own loving hand;
He makes all troubles vanish,
Then on the rock I stand.

My Lord and I,
Such friends we are!
He knows my every need;
He always goes ahead of me;
Upon his manna I do feed!
My Lord and I
Will not be parted;
We are together
Day and night!
We walk and talk
Through darkness;
We walk and talk
Through light!

Why Don't We Care?

By Myrtle E. Janzen
of Morris, Manitoba, Canada

At Calvary, upon the hill,
A rugged cross there stands,
A cross that's heavy, stained with blood
From nails that marked the hands.

A body hanging patiently,
With head that's crowned with thorns,
Is met with haughty laughs and cries,
With lashes and with scorns.

Who is He that is crucified?
It is the Christ about to die;
Who are those people standing there?
Why, they are you and I.



The Windows of Our Church

By Ethel L. Rennison
of Elgin, Iowa

(Dedicated to the Baptist Church
of Elgin, Iowa)

I love to watch the windows
In the house of God toward night,
For with the gathering shadows
The panes absorb the light.

Pink deepens into orchid,
And yellow turns to green;
Then as the dusk increases
A further change is seen.

The shades of green grow deeper,
A soft light flecks the gray,
The orchid turns to purple
With the fading of the day.

The panes that had been brilliant
Are touched with tenderness,
While the gray have a sudden beauty
When held in night's caress.

My soul has colored windows
Turned ever toward the light—
May they glow with greater glory
With the coming of the night.

May love become more patient,
May weakness change to strength,
And may the dull, unnoticed hopes
Be lighted up at length.

A Shell Beside the Sea

By Walter G. Schroeder
of Anaheim, California

I found a sea shell, strong and sound,
Of iridescent hue,
A beauty lying in the sand,
Exposed to human view.

What form of life didst thou conceal
So deep within thy shell?
What tragedy befell the life
Which once in thee did dwell?

Thy species never had a soul
E'er since creation's dawn;
Though life within thee is no more,
Thy beauty still lives on.

Oh, Shell! Thy destiny was fixed,
Thy purpose not quite known,
Some day thou shalt be ground to dust
And to the winds be blown.

How different from the reborn man
Whose shell goes to decay,
But, ah, the soul which dwells within
Will leave this mortal clay.

With radiant beauty it shall rise
To live forever more
With Him (who conquered over death)
On heaven's golden shore.

EDITORS NOTE: Brief poems, that are original, are always welcomed for this page. Readers of "The Baptist Herald" are urged to submit their contributions to the editor.

A heavy burden he must bear
For which we are to blame,
But still with love he prays for us
That God might clear our name.

A sponge with vinegar we gave
To Him, upon a reed;
We spat upon his holy face;
Ungrateful quite, indeed.

He bore it all until he died
Upon that rugged cross,
Without our sympathy, our care,
He suffered so for us.

The temple he destroyed;
In three days it was there!
The world has lost its "Gloria";
But, still, why don't we care?

Praise for Loyal Disciples

By Rev. Herbert L. Koch
of Chicago, Illinois

For your loyalty and love,
For your words of kindness spoken,
For your faith in God above
And your promises unbroken,
For unselfish service rendered,
For the comfort you have brought,
For the counsel you have tendered,
And the good that you have sought,
For your prayers that have ascended,
Breathed in quiet child-like trust,
For misunderstandings ended,
Wrought by love's constraining "must,"
For the money you haven given
In support of Christ's great cause,
For the faults you have forgiven
Because pride to you was dross,
For the likeness you reflected
Of our Christ and Lord and King,
That has other lives affected
So that they His praises sing—
For these reasons, sisters, brothers,
We this day our voices raise;
Go on living, serving others,
And thus merit Christ's own praise.



The Vision

By Paul Hutchens

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SYNOPSIS

Rodney Deland had a special path marked out for him! He was gifted with the talent of a beautiful voice, and with it his mother had dedicated him to take on the mantle of his dead father, who had been a famous Christian song leader. At music school he met the lovely Shera Thorwald, whose religion was a worship of the beautiful, and whose conception of sin—well, there was nothing that morbid! A few weeks before Christmas Rodney received an invitation to direct the cantata in the Riverview Memorial Church. Although he had lost almost all faith in God, he needed the money and accepted the invitation. There he became acquainted with Dr. Webber, the minister, and the family, especially the daughter, Le Vera. During the day she was assistant to the dentist, Dr. Beade Thorwald, the father of Rodney's school "flame," Shera. Le Vera had taken seriously the pledge of the Royal College of Dental Surgeons "to be loyal to the welfare of all patients." She was always taking life seriously, even now as she reflected upon the events of the past evening with Rodney and the choir rehearsal at church.

CHAPTER FOUR

The words of the pledge sang themselves to the tune of the sportive little melody that rippled within—her own melody . . .

*"There's a rainbow whispering in my heart,
Whispering a promise true;
Words too tender to be spoken,
Words too sacred to be broken;
There's a rainbow whispering in my heart,
A promise of love to you."*

In Father's study last night, Rodney Deland had looked troubled. His prayer seemed to lack assurance, but when he was directing the choir he had been absolute master of himself.

"I will be just and generous to the members of my profession, aiding them and lending them encouragement to be loyal, to be just, to be generous, to be pure, to be upright, to be —" Rodney had stood so straight and tall, his shoulders so square . . . "to be observant, to be tacitful, to be studious . . ."

"Whispering a promise true . . ."

Reception room, retiring room, business office, laboratory, developing room, operating rooms number one and two . . .

Le Vera was standing in the main consulting and operating room now. Murky light oozed in through the windows on both the west and south. There would be no sunlight today, she thought.

The telephone rang. It was Dr. Thorwald. "I'm sorry," he said, "I'll be at least twenty minutes late. Emergency case at General. Be half hour late, maybe."

That was that. Le Vera returned to operating room number one. The white porcelain operating chair faced the south window. So many, many patients had sat in that chair. What an opportunity for a nurse to study human nature! People of every temperament: choleric, phlegmatic, sanguine, melancholy—a thousand varying shades of disposition. To some, the chair, with the long pendulous arm of the unit hanging over it, was a thing of terror; to others it was merely a symbol of an ordeal which must be gone through with resignation; while to still others, it was an instrument of torture to be evaded as long as possible. She would like to know Rodney Deland better. Some day perhaps he would sit in this very chair. Sometimes a man revealed his true nature better when he was having things done to him, than when he was doing things himself.

Across the street the Rockwell Construction Company was excavating for a new building. The arm of a giant crane swung in a wide circle, a bucket dropped low into the hollow tooth of the earth, cleaning out a tremendous cavity in preparation for the laying of the foundation of a new skyscraper, a new lower molar to take the place of the one that had been ejected, another tooth in the mouth of Giant Civilization.

Le Vera's eyes came back to focus on the many-drawer cabinet on the west wall of the office, where were kept a thousand dental instruments, awaiting Dr. Thorwald's need for them. She knew them all by name in exact alphabetical order and in which drawer of the cabinet each was kept:

Rubber and carborundum and paper disks and points, apexographers, blowers, broaches, burnishers, burs, carvers, clamps, currettes, excavators, explorers, files, forceps, holders, mallets, lancets, magnifying mirrors, mortaring pestle for mixing amalgam, pliers, pluggers, polishers, reamers, scalers, scissors, glass slabs for silicate, syringes—each was carefully sterilized to prevent transmission of disease germ from pa-

tient to patient—"So, Dear Father, keep me clean from all taint of sin in that my contact with others may—" "Now ARE ye clean through the Word which I have spoken unto you."

She was at the desk in the centrally-located business office, typing a list of the day's appointments when the annunciator above the door indicated that someone had entered the reception room. She sat still for a moment. Dental office etiquette decreed that: "It is proper to greet people in the reception room soon after they enter but not immediately. Slowly count from one to ten before responding to the call." The customer should be allowed a moment to be "properly impressed with the furnishings provided for his comfort." Too hurried a response on the nurse's part might create the impression that business was dull.

One . . . two . . . three . . .
Le Vera was interrupted at the count of six as Mrs. Dr. Thorwald came breezing into the office, with a flurry of swagger seal coat, silk hose and fur-topped arctics. Her facial make-up was rather modestly done, Le Vera noticed. Her hair was a primrose yellow, very attractive indeed—if it were not artificial—, her arched eyebrows were a dark brown. Mrs. Thorwald was poised with that modern poise so common among society women.

"Where is Doctor?" she asked courteously.

"I'm sorry," Le Vera said, "Dr. Thorwald just telephoned that he is delayed at General."

"Late?" Wenda Thorwald frowned fleetingly. Yet it was a deep frown, as if the muscles controlling it had been over-developed, as if the woman were dissatisfied with life, and had not found the place that only the Prince of Peace could give.

There was a nervous twitching of her black kid gloves, a moment of indecision, then, "I can't wait," she said. "Tell him—" She crossed to the telephone and dialed a number, which number registered in Le Vera's mind—"Mercer 1468." It was the office at Swan Musical Conservatory, where Shera, the Thorwald's only daughter, was studying voice and violin.

There was a moment's delay while Shera was being found and then,— "Hello, Shera? This is Wenda. I'm off to Fayette in a few minutes, but there isn't going to be any way for me to get back unless I wait for the ten o'clock bus. So if you'll tell Daddy to meet me at the Sar-Ben Hotel at seven-thirty

tonight—No! I'm at the office . . . Oh, by the way, Santa Claus came this morning . . . I'm having it delivered to the house. Fulda will take care of it . . ."

While the conversation was going on, Le Vera wondered what Shera Thorwald might be like, and if Rodney Deland knew her. If so, how well? She had seen the girl a number of times but had had no opportunity to become acquainted.

The telephone receiver clicked into place. Wenda Thorwald turned appraising eyes upon Le Vera, smiled as if to say, "I think I like you," then she spoke with refined modulation, saying, "Tell Doctor I'll be gone all day. He's to meet me at Fayette at the Star-Ben hotel at seven-thirty tonight." She swivelled graciously, glanced fleetingly into each operating room as if inspecting Le Vera's housekeeping, and was in the act of retouching her lips before the mirror in the retiring room when the annunciator sounded again.

One . . . two . . . three . . . four . . . five . . .

Wenda stopped, looked questioningly at Le Vera . . .

Six . . . seven . . . eight . . . nine . . . ten.

Smiling, Le Vera appeared in the reception room doorway, where she smothered a spasmodic breath and exclaimed, "Mr. Deland!" The name and the emotions it provoked set the annunciator in her mind to buzzing erratically.

"Good morning," she said in her best professional manner. "Do you wish to see the doctor?" She thought that he was striking this morning in his full-belted, double-breasted, gray overcoat and—the thought registered indelibly—brown eyes, the color, almost, of her own hair! She made a quick, semi-futile attempt to erase the impression, decided it didn't matter. There had been admiration in those eyes last night when she had sung, "We lift our eyes unto the hills . . ."

He frowned, grimaced, pressed his lips together. His hands clenched, relaxed. One hand rose to his jaw. He looked about helplessly. "T-toothache," he mumbled apologetically as if a toothache was an embarrassing thing for a young man to have in the presence of a woman.

Le Vera's wristwatch told her it was still ten minutes before office hours and reminded her that Dr. Thorwald would not be here for another fifteen minutes at the least.

Wenda, who might have made her exit through the opposite door of the retiring room without being seen, chose to present herself in the reception room. There she stopped abruptly; her eyes lighted up with recognition. "Rodney!" she exclaimed. "What a surprise!" She extended her gloved hand which he accepted.

"I'm sorry," Mrs. Thorwald continued, still in her gracious manner, "Doctor is out just now, but he'll be in soon.

I was just talking to Shera on the telephone—Le Vera, will you make him comfortable, please?"

Wenda lifted her wristwatch and again Le Vera saw that deep-creased frown come and go. "I'm sorry, but I have to run down to Fayette for the day—we'd planned to invite you out to the house for dinner this evening, but Shera will tell you about—I think she has some other plan up her sleeve—Don't forget, Le Vera, to remind Doctor to drive down for me tonight."

Dandelion-haired Mrs. Thorwald seemed a bit embarrassed, Le Vera thought. She extended her hand to Rodney the second time, turned upon him the lights of her very blue eyes, then swished into the lobby and out into the hall, pausing at the door to call gaily, "Bye!"

They were alone—Rodney Deland, soloist, returning prodigal, choir director with an aching tooth; and Le Vera Webber, Dr. Thorwald's new dental assistant, the different girl whom last he had met for the first time and who, when weighed in the balances, had not been found wanting.

So unlike Shera, he had thought last night; and Shera had risen up in his mind and challenged the right of any other girl to receive his consideration. In reply, he had presented only one argument: "I have seen the vision again, Shera, and in it there is no room for worldly things or worldly ambitions, but only for doing His will. If I should attempt to save my life in the way you ask me to, I should lose again that which I am now finding—Fellowship with Christ."

He had awakened this morning with one thought ruling his mind—I am on my way back to the Father's House. Nothing, nothing shall stop me until I get Home, back to Christ and to His fellowship, and into the center of His will. It might be a long, hard road, and he might have to travel alone, but he was on the way. On the way NOW!

Rodney's tightly clenched fists relaxed, he fumbled in his pocket for his watch, glanced at it anxiously. In another half hour he must be in classroom six at the conservatory listening to Professor Zeiffer's lecture on Breath.

The doctor would have to be late! If only the tooth did not ache so . . .

He studied the neat little lady in white as she arranged the magazines on the reading table. He liked her military collar, the black stripe that fringed her nurse's cap; he liked her gray-green eyes, her reddish-brown hair, her decorous manner. He wished he did not have a toothache . . .

Last night when she had lifted her eyes unto the hills, she had actually seemed to see the hills of the God whom she so evidently loved. Her vocal attack had been perfect. She had carressed the tones as if they were things of beauty—which they were when she sang them. She had made him see the

gently rolling hills, sloping higher and higher until they reached the stars.

Riding home with John Nystrom in the latter's luxurious automobile, after the rehearsal, John had said, "Ours is the greatest privilege in the world, Rodney—let me call you that, because—I knew your father so well—"

"You knew my father?"
"We were classmates in college . . ."
The conversation had continued. "I hope you will forgive me, Rodney, for taking such a personal interest in you, but I loved—your father more than any man . . ."

There was a refinement, a depth to Nystrom that Rodney had found irresistible. They were going to be friends . . . Nystrom's faith was that of a child, his strength that of a giant.

Nystrom finished his sentence begun a moment before . . . "Angels cannot tell redemption's story, nor can they sing it in the Glory, for redemption's song is, 'Unto Him that loved us and washed us from our sins in His own blood.' Only redeemed sinners can sing that."

Grass, tall grass covering the verse—unbelief hiding the truth—Denying the Truth—Him Who is the Truth . . .

Rodney arose from the edge of the chair where he had been sitting, crossed to the front window of the dental office, looked four stories down and across the street to where the excavating was being done by the Rockwell Construction Company, to where the huge "unit" was scooping out the hollow tooth of Giant Civilization.

The nurse was in the business office now typing. Every pulse beat made the tooth ache worse. How long before Dr. Thorwald would arrive? He should have gone to another dentist. How long had she been employed here? Surely not for long? She was very pretty, all in white, like an angel. He had never heard an alto more true to tone. Their voices would blend well in a duet, or in an impromptu quartette some night on the old rock back home with mother and Norda singing with them. She had finished typing now, and he could hear her footsteps moving here and there in the office—coming toward the reception room again.

Throb . . .
He turned suddenly. "I really shouldn't wait," he said abruptly—too abruptly, he thought. "I'll be late for class. I believe I'll run down to the drug store. Perhaps the druggist can give me something."

And that was how he happened to get a more intimate, even if fleeting glimpse into the depths of her eyes and to listen to the gay little song that they sang.

She had had him on a pedestal last night. When he was doing things, he was so magnificent. Now she would have an opportunity to read his character when he was having things done to him—unpleasant things . . .

"I will be loyal to the welfare of the

patients who come under my care . . ." There were two things a dental nurse could do in an emergency like this: Send the patient to one of Dr. Thorwald's conferrers, or else administer first aid herself.

She decided on the latter course. "If it's toothache," she said, "I think I can take care of it for you. If you will come this way, please."

He followed her through the business office into operating room number one in the southwest corner of the dental suite. In a moment he was in the chair, under the elbowed, pendulous arm of the unit.

There was nothing romantic about a man when he was in the dental chair.

With the aid of a magnifying mirror she found the offending tooth. There was a cavity in the lower first molar, left side, caries extending through the enamel and dentine and into the pulp. Pain caused by pulpitis, she diagnosed it. Toothache gum would give quick, temporary relief.

She hummed a little melody while she busied herself at the cabinet . . . "We lift our eyes unto the hills . . ." She had always liked brown eyes . . . Sh! Keep your mind on your work! She must be careful not to hurt him. A woman could hurt a man so easily. There was power in his voice to win souls, she thought. Was he fully surrendered to Christ? The only life worth living was the one fully yielded to Him.

First molar. Too bad! He had waited too long to save the tooth. In the old days the nerve could have been killed and extracted, and the tooth repaired. Today the entire tooth must be removed, for dead teeth were potential disease generators. It would not affect his smile, however.

He liked the way she moved about the chair, so confident, so careful . . . Ouch! his muscles tensed, his fingers gripped the chair arm. He thought he must look to her like a fish gasping for water. He liked her gray-green eyes better at close view. Last night in her prayer she had said, "We do love Thee so—" Few young women could say that truthfully. She had brought to the Manger-Altar all the gold of her life. She had brought herself, and that was all gold. He knew it without knowing her, for he had seen gold before in the grand little lady who was his mother.

A moment later he sighed with relief. The pain was gone, except for a dull ache that would soon go away. If only he could find as instant relief from the ache in his heart . . .

"There you are, Mr. Deland!" she said cheerfully. Her professional tone was not too professional, he thought.

In a moment he was out of the chair, his bill-fold in his hand. "How much do I owe you?"

She laughed. "More than you can ever pay."

He remembered her words in the weeks and months that followed, while he continued to owe her more and more.

"Seriously," he said.

"Seriously," she returned, placing the used instruments into the sterilizer. "Dr. Thorwald will want to see that tooth. I'm afraid you may have to lose it."

"No!" He had waited too long then! He had saved his money and had lost his tooth.

She led the way into the business office. "One of the duties of a dental nurse," she said, smiling, "is to get the patient's case history—if you don't mind."

He didn't mind. It was office routine for the dentist's assistant. He had given it elsewhere. He was glad to have an excuse to stay longer. He wanted to ask her about last night's rehearsal.

She seated herself opposite him at the glass-topped desk, her pen poised. Now that the pain was gone, his being here seemed more like a social call. Yet he was thinking soberly of SHERA and inadvertently making serious comparisons. They were much alike, yet so unlike.

"Your full name, please," she said. "Rodney Charles Deland."

"Your home address and telephone number?"

"Rexville, Minnesota. Telephone number 27F6."

"Rexville's in northern Minnesota, isn't it?" She didn't need that information for the case history, he thought.

"It's in the center of the world," he said. It was in the wildcat country. Sometimes in the morning or evening twilight the wild scream of the lynx would pierce the silence of the woods, and echo along old Crawfish river like the scream of a woman in terror of her life.

"Business address and telephone number?" the woman with the wildcat eyes asked courteously.

"I'm at the Swan dormitory now. Room 642, Drexel Building. Telephone Mercer 1468."

Then came three questions in succession: Name of previous dentist; reason for leaving, if any; "elapsed time since your last examination, prophylaxis or reparative treatment."

"I'm sorry," she said, "but I have to know this, too. Your age, please?"

He was enjoying it immensely. He felt like jesting.

"I'm twenty-five. My twin sister is nineteen," he said.

They laughed together. She left the space for "credit rating" blank.

"Nervous?"

"Right now, yes."

They both laughed again. She wrote briefly, filling in additional information.

He was suddenly reminded of passing time. He must hurry now.

She gave him an appointment for tomorrow morning.

"You've taken unfair advantage of me," he said, rising. "Some time I hope to have you at my mercy." He turned and went out into the reception room just as the buzzer above the office

door announced the arrival of another patient.

All the way down the hall to the elevator, he called himself a fool for having been so bold. Getting "fresh" with a girl who was almost a stranger. Badinage had no place in a business office. What would she think of him! A dignified choir director!

It was eleven-thirty that same morning. The class in Breath was over and Rodney was alone at the piano in practice room number 422, warbling a dutiful routine as prescribed by his voice instructor: "da . . . me . . . ni . . . po . . . tu . . . la . . . bey . . . da . . . me . . ." From do to sol and back again; up and down; changing the key each time . . .

"To modulate from the key of C to F, simply flat seven of the key, and you have four of the new key." His skilled fingers followed the dictates of his mind.

Room 422, like all practice rooms at Swan, was bare of furnishings except for the piano and bench. An east window looked out upon a boulevard of flying traffic—a world of men and women in a hurry to go from somewhere to somewhere else . . . Da . . . me . . . ni . . . po . . . tu . . . la . . . be . . . da . . . me; Do . . . re . . . mi . . . fa . . . sol . . . fa . . . fa . . . me . . . re . . . do . . .

In the unfurnished room his voice sounded rich and full; its tones throbbed in his head, pounded against the walls and ceiling like expanding life crying for release into larger space, like Rodney Deland jailed within himself. The piano strings vibrated in sympathy.

Allowing his voice to follow his straying mind, he sang once more the songs of his boyhood. Again he was swinging in the topmost branches of the old elm, on the bank of Crawfish river. The melody was of his own imagining.

These were happy days—those dream days. The grinding realism of today, the struggle to fulfill the dream, the disillusionment, had robbed life of much of its luster. Those were silly little ditties he had used to sing:

"Humpty-dumpty sat on a wall;
Humpty-dumpty had a great fall . . ."

He had liked the pussy willow song better than any other. Dear old John Horner, his favorite neighbor, had given him many bright nickle to bribe him to sing it for him. Old John with his twanging voice, leading the singing in the little white rural church Sunday after Sunday, never absent unless he was ill. John had been his hero in those days. His baton had been a seamed, callous finger, his movements for time-beating, for Duple, Triple, Quadruple, or Sextuple measure, had been a stiff up-and-down staccato, his nasal twang made more nasal by gold-rimmed nose glasses which were always sliding too far down on his nose's bridge . . .

(To be continued)

Sixty Years of Iowa Baptist History

A Comprehensive Historical Sketch of the Iowa Association by the
REV. C. FRED LEHR of Aplington, Iowa

Sixty-one years ago a group of German Baptists, living in Iowa, met at Elgin to discuss the advisability of organizing an "Iowa Vereinigung." This meeting was the outgrowth of a discussion which had taken place previously, and which had been attended by all of the pastors of the Iowa German Baptist Churches at that time. The names of these ministers follow: A. Transchel, J. Croeni, F. Hoelzen, J. Ballinger, H. Schroeder, and J. F. Hoefflin.

While these brethren recognized the advisability of organizing a separate association, only three, the Reverends A. Transchel of Muscatine, J. Croeni of Ellington and Pleasant Valley, and J. F. Hoefflin of Elgin, together with one layman representing the Pleasant Valley church, attended the Elgin meeting. In spite of this limited representation, the brethren had an interesting three day session and decided to meet again the following year, in 1880, with the Pleasant Valley (now Aplington) Church for the purpose of actually organizing the organization.

Organized in 1880

From the 19th to the 23rd days of June in 1880 duly accredited representatives from six German Baptist churches met with the Pleasant Valley Church to effect the organization. The following churches became charter members of the new "Vereinigung": Muscatine, Fulton, Ellington, Rock Falls, Elgin, and Pleasant Valley. Burlington had not, as yet, severed its connection with the Illinois-Iowa Association, and did not, therefore, feel free to unite with the newly organized group. Conditions at Davenport were such at the time, that the brethren there did not believe it expedient to send representatives, while the Steamboat Rock church was listed as a question mark and was not represented. Thus, at this session, the Iowa Association of German Baptist Churches was born.

The history of the Iowa Association divides itself into three periods. First, we have the period of expansion, lasting from the time of the organization until, roughly, the end of the 19th century. The second period is that of consideration, beginning about the turn of the century until our country's entry into the World War in 1917. This is followed by the period of transition, beginning with our entry into the World War, and lasting until now. We have not yet wholly emerged from this period.

The Period of Expansion
There were nine organized German Baptist Churches in Iowa at the time the association was organized.

MUSCATINE, which is our oldest church, was organized in 1859. In about 1851 or 1852 a group of members of a German-Dutch Baptist Church in St. Louis, Mo., moved to Muscatine and organized a similar church there in 1859. Some years later the "Dutch" was dropped out of the name. Today the church is known as the Walnut St. Baptist Church.

BURLINGTON is our second oldest church in Iowa. This work was begun in 1867 by a group of Baptists who had emigrated from Bromme, Hanover, Germany. In 1869 this church was formally recognized and is today the Oak St. Baptist Church, numerically the strongest church in our German Baptist fellowship. Burlington united with the Iowa Association in 1889.

five miles south of Aplington. They began to hold services in the "Dreyer" schoolhouse, named so after one of these brethren who had donated the land on which the schoolhouse stood. They first operated as a mission of the Silver Creek church, but in 1875 they organized as the Pleasant Valley Church. When in 1882, a church building was erected by this new church in the town of Aplington, the name was changed to the Aplington German Baptist Church.

ROCK FALLS, in Cerro Cordo County, not far from Mason City, had a German Baptist Church, which was organized in 1875. Where the early members of this church had come from, is not known at present. The record merely states that in 1875 a church was organized with 30 members and



The Present Dreyer Schoolhouse Near Aplington, Iowa, and Cars That Brought Attendants to the Anniversary Service on October 16, 1940

DAVENPORT. In the early 60's, a number of German brethren moved to Davenport and united with an English-speaking church there. When a few more were baptized and still others had come to Davenport from Germany, a church was organized in 1869. Their first pastor left them after one year of service and other pastors, who followed him, gave only part-time service. This was very disheartening for the group. Internal dissension and disinterestedness on the part of the members finally induced the First Baptist Church, which held title to the German church property, to sell the same, and the church disbanded about the year 1878.

The Dreyer Schoolhouse

APLINGTON. About the year 1869 a group of German Baptists, members of the "Ostfriesen Baptist Church of Silver Creek, Illinois" (now Baileyville) moved to the Pleasant Valley township region, Grundy County, about

that times of refreshing as well as discouragement were the lot of this people. The work continued until about 1884. From then on no further reports were received and the end of the church is shrouded in complete darkness, as an earlier historian puts it.

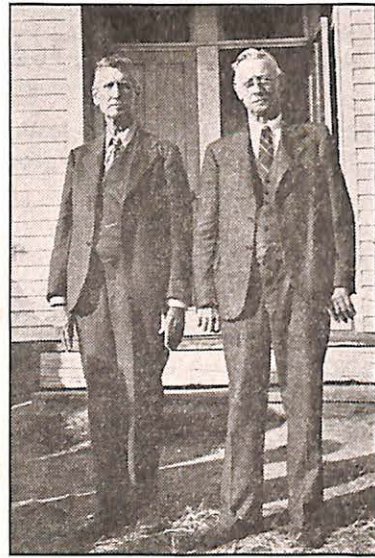
STEAMBOAT ROCK was formally organized into a church in 1876 by a group of brethren belonging to the Pleasant Valley Church. When, in 1869, a certain Brother Reinders came to Steamboat Rock, he found a number of German brethren who belonged to a nearby English church. They asked Mr. Reinders to preach for them. In 1870 the group was augmented by the arrival of a number of immigrants from Germany, members of the Baptist Church at Templin. In 1872 these brethren united with the Pleasant Valley church, but separated in 1876 to organize their own church. They became members of the association in 1889.

Next we find a church in Ellington township, in Hancock County, near Forest City. Rev. J. Croeni organized a Sunday School and church in his own home in 1878, but the work never flourished and, when Mr. Croeni moved away, the work ceased to exist.

Other Churches

ELGIN, organized in 1879, has the distinction of being the only one of our Iowa churches which does not owe its beginning to the fact that a group of German speaking Baptist families moved there and banded themselves together. The early German-speaking Swiss settlers around Elgin belonged to the Swiss State Church (Reformed), and they came to Elgin in the early 50's. In 1864 a family by the name of Baumann moved to Elgin. Mr. Baumann had long before been converted and had united with the "Free Separatist Fellowship" (Freie Separatisten Gemeinschaft), of which he was an ordained minister and in which he had served for about 25 years as a pastor. He gathered the Swiss settlers in and around Elgin and in 1871 an organization was effected.

Believer's baptism was emphasized, but was not made a condition of membership until later on when, through the ministry of Rev. Jacob Meier, then pastor at Muscatine, they were induced to unite fully with our German Baptist group. Mr. Meier was invited to conduct a series of meetings at Elgin,



Messrs. Wm. Dreyer of Aplington and George Lubberts of Parkersburg, Charter Members of the Iowa Association

home of the Pleasant Valley Church, some brethren began to hold meetings in 1877. They separated from the Pleasant Valley Church and met first in homes and later on in the Buck Grove Schoolhouse. Eventually they became members of the Steamboat Rock Church and were dismissed from there in 1889 to organize a church



Some of the Iowa Baptists Who Used to Go to Sunday School in the Old Dreyer Schoolhouse

baptized five on the occasion of his first visit and within the next two years, on occasion of frequent visits, baptized 34 in all on confession of their faith. These newly baptized believers first united with the Muscatine church, but in 1879 the Elgin church was organized with a membership of 40.

In Fulton, Jackson County, about 25 miles south of Dubuque, we find our next church. This work had its beginning about 1860. A church was organized in 1879, but about the close of the century it was given up, because, so we are told, there were no longer any German speaking people left.

In Buck Grove, just two miles east of the Dreyer Schoolhouse, the early

which was formally recognized in 1890. Buck Grove Church became a member of the association in 1895, and later on, after separating from us for a time, joined again in 1918 and was in fellowship with the association until the church disbanded in 1923.

New Mission Footholds

From the beginning the brethren branched out wherever they could, ever seeking new footholds. Some of the missions established during this time have since become flourishing churches, others, after endeavoring to carry on for a time, gave up the ghost. In this early period of the association's history, members of our churches moved

to western parts of the state and wherever a German Baptist family moved, a Sunday School was established and services were conducted. Efforts were made during this time to gain footholds in the following places: Des Moines, Rockwell, Perry, Sioux City, Sumner, Benton, Maquoketa, and what was called a "German settlement between Davenport and Wilton." In none of these places it was possible, however, to establish a permanent work with the exception of Sumner which is still a "mission" of the church at Elgin. A mission of the Aplington church at Remson was organized into a church in 1885, but it never thrived, and in 1887 the twelve members of this church decided to disband.

GEORGE, FIRST CHURCH. The First Church of George owed its beginning to a number of brethren from the Buck Grove Church who moved to Lyon County in 1887 and 1888. They were dismissed by their home church in 1893 to organize their own church. A church building was erected three miles north of George, where the First Church worships to this day.

CLINTON. This "child of sorrows" as an earlier historian calls it, was born in 1891, when a number of German brethren, members of the First Baptist Church of Clinton, began to hold their own services and were organized into a church in 1893. A church building was erected in 1892. The last heard from this group was in 1900.

SHEFFIELD. In 1891, Rev. W. Paul, pastor of the Aplington church, was asked to officiate at a funeral service in Sheffield. While there, he met a number of German brethren belonging to different churches. These brethren asked him to visit them occasionally, and thus the work at Sheffield was born. The Sheffield brethren became members of the Aplington church in 1892, but in 1894, 18 strong, they organized their own church.

From Parkersburg to Victor

PARKERSBURG is an outgrowth of the Aplington church. Members of the Aplington church, living in or near Parkersburg, began to hold their own services in 1887 under the leadership of the Aplington pastor. God blessed the efforts put forth, and the work developed so that, in 1895, a separate church was organized there.

GEORGE, SECOND CHURCH. A group of members of the First Church, George, lived in the town of George. They found it very difficult at times to attend the services in the country church. Others, living close to town, joined them, and in 1900 they were dismissed to organize a separate church with the understanding, however, that the town of George would become the home of the new church.

BUFFALO CENTER. In the same year (1900) the church at Buffalo Center was organized. Members of the Parkersburg church moved to Buffalo

Center and vicinity in 1896. Some members of the Parkersburg church moved to Buffalo Center and vicinity in 1896. Some members of the Aplington church had previously moved to nearby Germania. These and other German Baptists without definite church affiliation were united in 1900 into the Buffalo Center church.

VICTOR. Here the work was begun as early as 1873 by that indefatigable worker, Rev. Jacob Meier of Muscatine, whom God used so mightily later on in building up our work in Chicago. Victor became a recognized church in 1903.

The Period of Consolidation

About the turn of the century the churches of Iowa began to feel that for their pastors to spend too much time and effort elsewhere was not conducive to the building up of a strong work at home. Heretofore, it was thought natural for churches and pastors to reach out and to establish new missions wherever possible. We now find churches and pastors urging the calling of men to serve as district missionaries to shepherd these smaller flocks so that the pastors could concentrate on strengthening the work at home. It was thought better, too, to endeavor to build up those places where a strong work might be established by concentrating effort, and to drop such places where it was obvious that a strong work could never be established.

In 1898 the state missionary was urged to limit his activities more and more to fields already established and not to seek new fields. As early as 1896, the secretary of the Association Missionary Committee submitted the following question to the "Vereinigung": "What is to be done with the new stations opened by our state missionary?" The shepherding of these scattered flocks had become a pressing problem and no satisfactory solution seemed in sight.

But though this period was characterized by efforts to consolidate the work in the existing churches, it must not be thought that the association had lost its missionary fervor. Through state, district and church missionaries, as well as colporter-missionaries, efforts were made to build up weak churches and to find and open promising new fields. A missionary-colporter was engaged in 1903, but continued only until the close of 1904. Efforts to replace him, as well as the state missionary were, for a time, fruitless.

In 1906 another missionary-colporter was called who served until the end of 1909. Rev. J. Jordan served for a time as state missionary, but later efforts to secure suitable men for these positions were disheartening and, from 1912 on, we find hardly any reference to aggressive work such as had been planned and carried out under the direction of the Association's Missionary Committee. In 1914 this committee was authorized to make recommendations as to the disposal of missionary money on hand.



The Interior of the Aplington Church Which Was Beautifully Decorated for the 60th Anniversary of the Iowa Association

The State Young People's Union, always a staunch supporter of the work in the state, diverted its interest to the foreign field and decided to support a native teacher in the Cameroons in Africa. The association itself, during the first decade of this century engaged different men to serve as evangelists for three or four months at a time, to conduct evangelistic services in the different churches, and this effort was crowned with signal success.

The Period of Transition

1917 brought America's entrance into the World War. As is still well known, the use of the German language in religious services was forbidden in Iowa during that time. Up to this time few of our churches had had any English services. Many of our pastors had seldom, if ever, preached in English. To have to change one's entire program overnight is not an easy task. However, it had to be done.

The association's programs, too, had been carried out exclusively in the German tongue and little attention had seemingly been given to the possibility of having to introduce English services, both in the association sessions and in the churches. That a need for services in English was inevitably to arise must have been obvious to everyone acquainted with our Iowa situation.

When, at the close of the World War, the language ban was lifted, some of the churches reverted for a time to an all-German program, but an opening wedge had been driven and slowly the churches adapted themselves to the needs of the new day and gradually introduced more and more English into their services. That this change was not an easy one to make can readily be understood when it is remembered that all the sacred associations our people had cherished in their church life were intimately connected with the use of the German tongue. Their religious thinking, their hymns, the knowledge

they possessed of the Bible, their religious vocabulary, were all German. Traditions of long standing had to be broken, fixed habits had to be changed, a new vocabulary had to be acquired. But readily or reluctantly, because the need for it was so pressing, the churches did make the changes as the need became apparent. We ought to be everlastingly grateful to God that our churches, under wise leadership, made these adjustments. They saw that it was far more important to proclaim the eternal truths of God in the language the people of our day could understand than it was to uphold a tradition or to continue the use of a language which had, as far as our churches were concerned, outlived its day.

Twelve Churches in Iowa

Language is, after all, but a medium of expression and when the need for the use of one is no longer apparent because the worshippers do not understand it sufficiently to follow the speaker, a change should and must be made. It has always been recognized in our circles that the time would come when the use of the German language in our work would cease. The needs of the field must ever determine the medium of expression used.

Thus, we come to the end of sixty years of glorious history, during which our churches have earnestly endeavored to serve their Lord and their day. The 12 churches in our association have a present membership of 2300. These gave, during the past conference year, about \$9500 for missions and benevolences and about \$30,000 for the local work. The past gives us courage to face the future unafraid, believing that He, who so wondrously blessed and led in the past, will also do likewise in the future. It was Jesus Christ in the yesterday! It is Jesus Christ today! And it shall be Jesus Christ, as far as the Iowa Vereinigung is concerned, in the future!

Reports from the Field

Southwestern Conference Annual Report of the Ladies' Mission Circle of the Shell Creek Baptist Church in Nebraska

The Ladies' Mission Circle of the Shell Creek Baptist Church near Columbus, Neb., was privileged to meet eight times during the past year. It is our aim to meet on the second Sunday afternoon of each month. Our circle has 17 members at present. The devotions and programs are held by different members of our society or by the president.

On the evening of November 17 our anniversary was held, at which a very inspiring program was given. A dialogue, "Sacrifice," was presented, a recitation, "The Church and the World," was given and several musical numbers were rendered.

The offering at our annual program amounted to \$53.00. The circle has pledged \$50.00 to the support of Missionary Lydia Doellefeld in Bulgaria, and donated \$25 to the church for improvements in the basement.

May the Lord be with us, and may it be our sincere desire to serve him more faithfully during 1941.

MRS. A. KUPER, Secretary.

Annual Fellowship Supper at Lorraine, Kansas, Attended by Three Hundred Persons, In Spite of a Snow Storm

The Baptist Church of Lorraine, Kans., held its fourth annual fellowship supper in the church banquet hall on Tuesday evening, February 25. Nearly three hundred people were served a delicious meal by women representing the three societies. Due to the snow storm, many others were not able to attend. However, the dinner tables were made springlike and cheerful by arrangements of daffodils and lighted candles.

The highlight of the program, over which our pastor, Dr. Pieter Smit presided, was the stirring message on "A Baptist Looks at the World" delivered by Dr. Andrew B. Martin, president of Ottawa University. Other numbers on the program were a short message in German by the Rev. R. Vassel of Bison, Kansas, a talk, "What the Sunday School Has Meant to Me" by Emory McKenzie, a reading by Miss Esther Pinson, and numbers by a women's trio and male quartet.

Dr. Smit also presented a bronze plaque, accompanied by a check for fifty dollars which had been sent by the children of the former pastor, Rev. Jacob Pfeiffer. The plaque is inscribed, "In Memory of Father, Mother, and Sister by the Pfeiffer Children," and is to be placed in the church.

MRS. CLARENCE E. PETERS, Reporter.

The Strassburg Ladies' Missionary Society in Kansas Has an Active Program

On New Year's Eve the Ladies' Missionary Society of the Strassburg Baptist Church near Marion, Kans., conducted the Watch Night service with Mrs. C. C. Stenzel, president, in charge. A play, "A Highroad to Happiness," which was directed by Mrs. Harvey Kruse, was a special feature of the program. The mission offering amounted to \$8.90, which was sent to Dr. Kuhn at missionary headquarters.

At our regular missionary meeting in February, which was at the home of Mrs. Carl Stenzel, we had a surprise pantry shower for our pastor's wife, Mrs. Roy Seibel, whose birthday occurred in February. Every member of our missionary society has been looking forward to a year in which we can give more service and be in closer fellowship with God.

MRS. JACOB STENZEL, Secretary.

Dakota Conference

Young People's Society Organized in the Baptist Church of Beulah, No. Dak.

A young people's society in the German Baptist Church of Beulah, No. Dak., was organized by four young people under the direction of Mrs. P. F. Schilling early in the year. Our first meeting was held on January 16, 1941, with a number of young people present.

We elected officers with the following results: president, Alice Baumiller; vice-president, Lorraine Binder; secretary and reporter, Florence Baumiller; treasurer, Esther Binder; and usher, Rueben Schlafman.

Our society meets twice a month. Our membership enrollment is now thirteen. Although our society is small, we hope to grow larger, and it is our aim and desire to build God's Kingdom so long as he tarries.

FLORENCE BAUMILLER, Reporter.

Northwestern Conference

The Kenosha Church Holds a Fellowship Supper in Honor of Its Officers

On Sunday afternoon, January 26, the Immanuel Baptist Church of Kenosha, Wis., held a fellowship supper in honor of past and present officers of the church. Mr. Ferdinand Klein, the moderator of the church, planned the splendid program.

The service was led by Mr. Kurt Marquardt, president of our young people's society. The program consisted of songs by the young people's choir, duets and trios and instrumental numbers. After the program, everyone

went to the church's dining hall where a fine supper was served and further entertainment provided.

Mr. Ferdinand Klein was the toastmaster and called on the past and present officers of the church to speak. The dining room was decorated with crepe paper and centerpieces of candles and flowers. Tables were set for one hundred. This was the first time in our church that such an occasion was observed, and it proved to be a great success.

Our pastor, the Rev. A. G. Schlesinger, led in prayer and pronounced the benediction.

HENRY J. KRISTOPEIT, Clerk.

Reception for the Rev. and Mrs. H. W. Wedel by the Victor Baptist Church of Iowa

The Rev. and Mrs. H. W. Wedel were guests of honor at a reception in the Baptist Church of Victor, Iowa, on Friday evening, February 21.

A program, with Harm Folkerts, church clerk, in charge, opened with song, Scripture, and prayer, after which representatives of the several church departments duly welcomed Mr. and Mrs. Wedel into their new work in the church and the community.

Mr. Jacob Langhein spoke fitting words of welcome on behalf of the church; the Sunday School superintendent, Mr. Karl Bohstedt, voiced the welcome sentiments of the Sunday School; Mrs. Louis Muller, on behalf of the Ladies' Missionary Society, and Mr. Theodore Bohstedt, speaking for the B. Y. P. U., also brought brief welcoming messages of sincere good will.

Guests for the happy occasion were the Rev. and Mrs. C. Fred Lehr, Ellen Lehr, and Fred Lehr, Jr., of Aplington, Iowa. Mr. Lehr brought a sermonette to those assembled, stressing the need for and the importance of faithful helpers in the work of every pastor. Other numbers on the program included a vocal duet by Misses Virginia Shine and Shirley Muller, and a piano selection by Miss Helen Muller, a student at Cornell College, Mount Vernon, Iowa.

At the close of the program, a delicious candle-light lunch was served in the church basement, where rooms and tables were appropriately decorated for the occasion.

Mr. Wedel is a graduate of our Rochester Baptist Seminary at Rochester, N. Y., and comes to the Victor community with a wealth of experience, having served a number of churches in the middle and far west. His most recent charge, before taking up the work at Victor, Iowa, was the Immanuel Baptist Church of Milwaukee, Wis.

EMERSON BLOME, Reporter.

April 1, 1941

Northern Conference Busy Bee Girls' Class of the Edenwold Church is Very Active

With the Lord's help the Busy Bee Girls' Class of the Baptist Church of Edenwold, Sask., Canada, is happy to report its activities. We organized our class in November 1939 under the leadership of our pastor's wife, Mrs. A. R. Weisser, with ten members, and since then we have gained two other members. Our meetings are held every third Wednesday of the month in the homes of the girls with four different studies — Devotional, Music, Mission and Educational.

Last January we started a "Dime Club." With seven girls working we were able to raise \$14.80 in the year 1740. We have presented our church with an individual communion set and for our Primary Sunday School room we bought 12 kindergarten chairs.

May God continue to bless us that we may be of service during this entire year!

MYRTLE FEDELLECK, Reporter.

Students of Our Edmonton Bible School Visit the Camrose Church on a Recent Promotional Tour to Several Churches

In spite of the fact that we had had a heavy snowfall on Saturday, February 22, and that it had turned terribly cold during the night, the students and faculty of the Christian Training School of Edmonton, Alberta, ventured out to make their Bible School tour on Sunday, February 23, a glorious success.

How the hearts of pastor and congregation of the Bethany Church of Camrose rejoiced as they saw the happy and sincere faces of those consecrated students! Our hearts rejoiced to see such a large number of young people consecrating their lives to the study of God and his holy Word.

The Sunday School services were opened by the superintendent with the singing of several hymns. After the reading of the lesson, we were favored with a song, "No One Ever Cared for Me Like Jesus," by the ladies' quartet. The classes were taught by different students of the school, from which we all received a blessing.

At 11 A. M. we started our morning worship service. The student chorus sang "King All Glorious." How the song echoed in our church as the students sang with all their heart and soul! A prayer song on the piano followed and all hearts became still before God. Prayer was then offered by one of the students.

The German message was delivered by the Rev. C. B. Thole, dealing with the text taken from Eph. 5:16. The Men's Quartet rendered a number before a very inspiring message was delivered by the Rev. E. P. Wahl on "The Dawning of the Day" from John 6:15. A session of prayer followed and then

German Hymns Wanted!

The Central Baptist Church of Edmonton, Alberta, and the Training Institute are in need of additional German hymns. Any number of copies of the "Glaubensharfe," "Evangeliumslieder," "Singvoegelein" or even "The Selected Gospel Hymns" are desired. We are willing to pay whatever is a fair price for such books. Before sending such books, please write to the pastor, Rev. E. P. Wahl, 7810 108th Street, Edmonton, Alberta, Can., with the information about the books. Further instructions will be given promptly by us.

E. P. WAHL, Pastor.

the Student Chorus sang "Let Mount Zion Rejoice."

After the service we went to the church basement and did justice to a delicious dinner prepared by the Ladies' Aid. Then we bade each other farewell until God should again see fit to bring us together.

In the evening the Bethany Church young people held their monthly program. We were privileged to hear a challenging address, given by Miss Torhus, teacher of the Camrose Lutheran College, on "Making the Impossible Come True."

Ordination of the Rev. J. Kornalewski of Leduc, Alberta, into the Christian Ministry

A very impressive ordination service was held in the First German Baptist Church of Leduc, Alberta, on Wednesday evening, February 19. The Rev. O. Patzia introduced the candidate, Mr. J. Kornalewski, to the council and visiting friends, with Rev. Phil. Daum as chairman and Rev. O. Fiesel as secretary. Mr. Kornalewski told the council of his conversion from the Catholic Church, his call to the ministry and his doctrinal views which proved to be very satisfactory.

The evening service was opened by a number of fine selections by the orchestra, after which the Rev. Phil. Daum of Winnipeg took charge of the service. During this time musical selections were brought by the mixed choir and men's choir of the Leduc Church and also a mixed trio from the Christian Training Institute.

The Rev. O. Patzia of Winnipeg brought the ordination message from John 1:23 on "The Voice of a Minister." The Rev. A. Kraemer of Medicine Hat offered the dedication prayer. Dr. Wm. Kuhn, our mission secretary, gave the charge to the candidate, closing very effectively with the words of 1 Peter 5:7. The Rev. E. P. Wahl of Edmonton gave the charge to the church and the Rev. R. Milbrandt of Calgary welcomed the candidate into the ranks of the Christian ministers.

OTTO FIESEL, Secretary.

The Ladies' Aid of Morris, Manitoba, Holds Its Anniversary Program

Sunday, March 9, was the close of another successful year for the Women's Missionary Society of the Baptist Church of Morris, Manitoba, Canada, in the service of their King. It was made an occasion of thanksgiving to God for the numerous rich blessings received and for his safe guidance throughout the year. Not one member was lost through death, although there are several members over seventy years of age.

Two members are not with us, however, one being our beloved former president, Mrs. E. Mittelstedt, now in Hebron, N. Dak. But God knew and sent us another perfectly splendid Christian worker in Mrs. H. Schatz. Eight new members were gained during the year, bringing the total membership to 48. Twelve regular meetings were held, one ice cream social, a bazaar and a chicken dinner. It has been the privilege of this organization to give \$50 to our general missionary work, \$125 to various branches of our church and to close the books with a credit balance of \$125.

Visitors at the anniversary program were the Rev. and Mrs. O. Patzia of Winnipeg, and Mrs. Phil. Daum, the founder of the organization here in Morris. The Rev. M. L. Leuschner, our denominational young people's secretary, was the guest speaker. In an inspiring message he pointed out the services of love to Christ by women of the Bible and paid the highest tribute to the fine services rendered by the different women's organizations of our denomination. After the program the ladies served lunch to the large number of people who had attended.

Our prayer for the coming year is that in these troublesome times, when all things that are pure and holy seem to be thrown to the winds, God may keep us close to the ideal things of life, as Faith, Hope and Love, and give us joy in helping others to make them a part of their own lives, too.

IDA J. HOFFMAN, Reporter.

Central Conference

Two Hundred Kankakee Women Join in World Day of Prayer Services in the Immanuel Baptist Church

On Friday, February 28, the Immanuel Baptist Church of Kankakee, Ill., was host to the churches of the Kankakee Ministerial Association for a "World Day of Prayer" meeting. Nearly 200 women were in attendance. Following the sun around the world on this day may find women kneeling in prayer, using the same printed program, which has been translated in all languages, to the theme, "Thy Kingdom Come On Earth."

Principal speaker of the afternoon session was Mrs. E. Kampfer, director

of the Aiken institute, a community center in Chicago, who told of her work there. After graduating from the Baptist Missionary Training school in Chicago, the speaker spent six years in missionary work in Assam, India. Since the death of her husband 12 years ago, she has been directing the work of the Aiken institute. She also touched upon work done by missionaries in India.

The morning session was opened by Miss Sophia Munstedt of the Y. W. C. A. who led devotionals, material for which had been prepared by her and the Rev. George Hensel. Letters from missionaries, including a letter from Miss Esther Salzman, were read, after which the meeting adjourned for luncheon. The following speakers told of accomplishments, from a missionary standpoint, in their respective fields: Captain E. R. Johnson of the Salvation Army, Miss Munstedt of the Y. W. C. A. and the Rev. H. E. Wolfe, secretary of the Ministerial association.

Mrs. Emil Seedorf of the Immanuel Baptist Church presided during the afternoon and devotionals were in charge of Mrs. Fern Seidentop of the First Methodist church. Mrs. Seedorf is president of the missionary society of the Immanuel Church.

Benediction was pronounced by the Rev. D. N. Ester, pastor of the First Evangelical church. Mrs. Emil Seedorf and Miss Marie Hensel were in charge of arrangements for the luncheon served by women of the church.

Reporter.

Golden Wedding Anniversary of Mr. and Mrs. C. J. Netting of Detroit, Michigan

Mr. and Mrs. Conrad J. Netting of Detroit, Mich., celebrated their golden wedding anniversary at the Bethel Baptist Church of Detroit on February 18. The congregation and friends assembled in our church auditorium for this happy event.

The bridal couple and their family came down the aisle and occupied the front pews. Our pastor, the Rev. Paul Wengel, read an appropriate Scripture passage and then, addressing the gathering, called attention to the fact that celebrations of this kind are rare, and therefore are called "Golden Weddings" since gold referred to in the Scriptures is only used in rare instances, as for example, the golden candlesticks and vessels of gold used in the temple. The pastor concluded his remarks by extending the best wishes and congratulations of the church to the bridal couple.

Congratulations were also extended by the board of trustees (Mr. Netting was an active member of this board for 40 years and for many years chairman of the board. Several years ago he was elected as "Trustee Emeritus"). Congratulatory remarks were also extended to them in behalf of the board of deacons and deaconesses, the church school, the Women's Missionary Society, and the Church Choir.



Mr. and Mrs. C. J. Netting of Detroit, Michigan

The Onesima Class, which Mr. Netting has taught for 27 years, and the Fides Filiae, which Mrs. Netting has taught for many years, also expressed their congratulations to the couple. The beautiful gifts, which were presented by the church and the several organizations, gave expression of the high esteem and love we have for our brother and sister Netting. God has richly blessed them and Bethel Church has been blessed by their service in the Master's work.

The church choir, under the direction of Elmer Wengel, rendered two selections: "The Creation" by Richter, and "The Lord's Prayer" by Malotte.

While the assembly sang a recessional hymn, the bridal couple retired to the rear of our auditorium where they received the many personal congratulations. We then reassembled in the Fellowship Hall where refreshments were served and several impromptu congratulatory remarks were extended. Mr. and Mrs. Netting were then given an opportunity to give vent to their feelings, and in their usual fine way they expressed their appreciation.

A. W. KEPLER, Reporter.

The Mission Societies of the Kankakee Church Remember Esther Salzman's First Anniversary in China

The missionary societies of the Immanuel Baptist Church of Kankakee, Ill., recently celebrated the first anniversary of missionary service on the foreign field of Miss Esther Salzman, a daughter of this church, who is now located at Konwha, China, as missionary nurse after a year of study of language and customs. Plans for the Sunday afternoon meeting of the Women's Missionary Society were made by the president, Mrs. Emil Seedorf.

All women of the church were invited and a program led by Mrs. W. T. Edwards was presented in the church parlors, which had been decorated with

Chinese furnishings and exhibits of shoes, headgear, robes, pajamas and all sorts of Chinese clothing. Chinese lanterns of many types hung overhead, while tables around the room were filled with novelties of every sort of Chinese handcraft.

The exhibits were described by Miss Alma Salzman. Letters from Miss Esther Salzman were read. A piano selection, "Orientale," was played by Ruth Blatt Salzman. Tea brought from China (with wafers) was served in Chinese dishes at the close of the program.

The World Wide Guild also celebrated the anniversary of her year of service on Sunday evening, February 9, in the church auditorium. This meeting was open to the public and was very well attended. Miss Lois Blatt, president, was in charge. The program included a symposium on China by Mrs. Burton Hertz and Mrs. Francis Owen, the reading of letters from Miss Salzman by Mrs. Howard Campbell, and a candle light service, "Radiance of the Star," by members of the Guild.

The two societies plan to remember Miss Salzman and all the missionaries in daily prayer, since their tasks are doubly difficult now. We also want to make "Esther Salzman Day" an annual event in our church.

MRS. W. T. EDWARDS, Reporter.

Pacific Conference

The Ministers of Oregon and Washington Hold an Inspirational Retreat in the Trinity Church of Portland

"How is it then, brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." I. Cor. 14:26.

It was truly with a song in our hearts and a Psalm upon our lips that we, the ministers of Oregon and Washington, clasped each other's hand in brotherly love on the eve of our ministers' retreat which convened at the Trinity Baptist Church of Portland, Oregon.

The services began on Tuesday, February 25, at 7:45 P. M. After the opening hymns, the reading of the Scriptures and prayer, Dr. John Leopoldt of the entertaining church heartily welcomed the visiting pastors to the church, to the homes of the members and to the Christian fellowship of the church which he so faithfully and ably shepherds.

This welcome was silently, but none-the-less gratefully, accepted and it may here be inserted that we, as ministers, are most thankful to the members of the Trinity Baptist Church for their kindness which they manifested in entertaining us at their church. Splendid meals were prepared by the ladies and served to the pastors without cost.

The opening address of the conference was delivered by Dr. William Kuhn of Forest Park, Ill. As we have

experienced many times before, his message was appropriate, inspiring and beneficial to all listeners. On Wednesday and Thursday mornings we attended the service of the Portland "National Christian Mission." These services were worth while and helpful to all.

On the afternoon of Wednesday we heard messages by Dr. Kuhn and Dr. J. Olthoff. Dr. Kuhn spoke on our denominational objectives. He stressed, primarily, that we dedicate ourselves anew to our Master, Jesus Christ. This, our first objective, as well as all others which are to be our goals for the next three years, we are determined to achieve, and with God's help we shall reach them.

Dr. Olthoff furnished us with a most helpful message entitled, "The Ministers' Besetting Sins." This message was brought in a kindly and humble manner. We were deeply convinced

Our Financial Goals for the Easter Month of April

\$25,000

for Our Beloved Household

\$15,000

for Our Centenary Offering

In order to secure these offerings:

The Lord has need of Y-O-U!

REMEMBER THE EASTER OFFERING

Sunday, April 6,
to Sunday, April 13

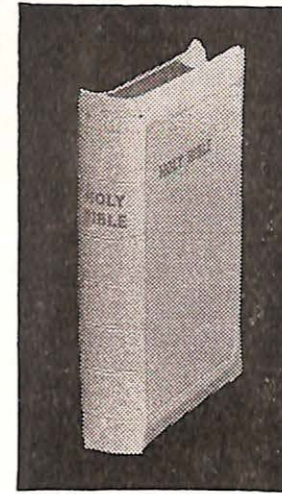
and a new desire was awakened within us to be better servants of our Lord Jesus Christ. On the evening of this day Dr. Kuhn delivered one of his inspiring messages.

On Thursday afternoon, after we had been led in our devotional period by Rev. Aug. Heringer, we gave ourselves to a study of the first epistle of John. This study consisted of a symposium. Rev. Walter Damrau spoke on "The Meaning and Message of Light," and Rev. C. Schoenleber on, "The Meaning and Message of Love." The Rev. Otto Nallinger supplemented the discourses with a message entitled, "The Meaning and Message of Life." The closing words of this afternoon were brought by our energetic general missionary secretary, The Rev. A. Felberg of Lodi, Calif., brought our retreat to a close on Thursday evening with a very timely and helpful message.

It was a good thing to have been together. As the Scripture passage, which heads this report, suggests, we edified one another with psalms, doctrines, tongues, revelations and interpretations of the Scriptures. We wish to thank everyone who helped to create this time of fellowship and inspiration. Especially do we thank Dr. Kuhn who at this conference, as always, showed his willingness to be of service and inspiration to us.

OTTO NALLINGER, Reporter.

Young Girls BIBLE in White



This attractive White Bible of imitation leather is flexible divinity circuit, gilt edges, gilt stamped front and backbone, head bands. It contains 15 colored illustrations, colored presentation page and family registry. Size 4 1/4 x 6 7/16 inches. Black letter type.

The price is also attractive at

\$1.00

White Zipper Bible

This Bible answers exactly to the description of the foregoing but has in addition the Zipper arrangement.

\$2.00

NEW TESTAMENT NOVELTIES

White Testament

No. MW01. Spruce Grain Leatheroid

A lovely white flexible binding, easily kept clean with an occasional rub of a damp cloth. Round corners, gold edges, gold title, presentation slip case. Size 4 1/4 x 2 11/16 inches. 60 cts.

Maroon Bindings

No. M03CPS. Persianette.

Antique grain, flexible covers, round corners, gilt edges, presentation case. Size 4 1/4 x 2 11/16 inches. With Psalms. 60 cts.

Flap Fastener

No. 40DL. French Morocco

Flexible cover, round corners, gilt edges. Size 4 1/4 x 2 11/16 inches. The novelty is the overlapping flap fastened by button. \$1.25

Service Testaments

FOR SOLDIERS AND SAILORS

They are classified as National Service Testaments because they come in plain Khaki colored cloth, have overlapping corners, and are 3x4 1/2 inches in size. The Psalms are included.

They match the color of the uniforms and they therefore appeal to the boys who are now entering the service as a part of the defense program.

No. STP

Price 50 cts.

The same article with a slide fastener, after the zipper plan, costs

No. STPZ

Price \$1.00

PRESENTATION EDITION

American flag in gold on front cover, sixteen selected hymns, Lord's prayer and presentation page.

No. 2124P —Ostrich Grain Brown Leather \$1.00

No. 2126PZ—Answering the same description but having the Talon Zipper fastener \$1.50

HIP-POCKET BIBLE

Very small. Size 3 1/2 x 5 3/8 inches, 7/8 thin. Durable Persinette binding, divinity circuit, round corners, red edges. 16 photogravure illustrations. — The very small size necessitates a small type face as shown in the specimen.

Useful also as a child's Bible.

SPECIMEN OF TYPE

5 And when they were at Silas-mik they preached the word of God in the synagogues of the Jews: and there had also John to their minister. 6 And when they had gone through the isle unto Paphos, they found a

\$ 1.00

GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Ave., Cleveland, Ohio

B. Y. P. U. PROGRAM

Sunday, May 4, 1941

SALVATION—FROM WHAT?

Scripture: Matt. 1:21; Luke 19:10; Acts 9:1-6; Luke 17:19-31.

(Prepared by Samuel M. Lindsay)

These Scripture verses set forth the mission of Jesus.

He came into the world to save men from their sins.

1. Peter was Saved from Emotional Instability.

"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."—John 1:42.

The word "Simon" means "shifting sands." The word "Cephas" means "a stone."

Simon Peter had no emotional stability. Before he could become a useful member of the kingdom of God he needed to experience that form of salvation in his emotional life which would make him steady and dependable.

That actually happened to him. Through Jesus Christ he received the

TOPIC

The brief B. Y. P. U. material on this page is taken from TOPIC, the fine young people's quarterly of the American Baptist Publication Society. This quarterly can be ordered from the Roger Williams Press, 3734 Payne Ave., Cleveland, Ohio, at 60 cents per year or sample copies can be secured free from the editor of "The Baptist Herald."

power that ultimately transformed his character and made him a Christlike man.

2. Zaccheus was saved from unrighteousness and selfishness.

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

"And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:8-10.

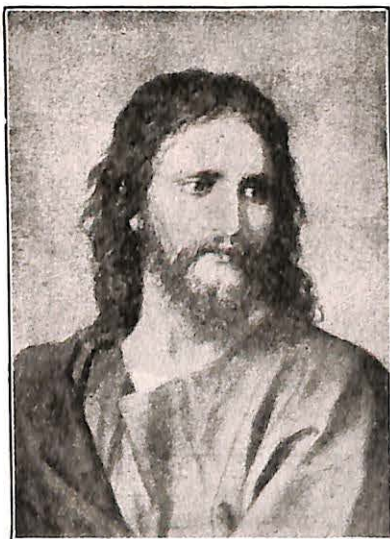
Zaccheus was a politician of the lower type, but his character was transformed instantly when he received Christ. The reality of the transformation is attested by the statement that he made to Jesus. Salvation to him meant deliverance from unrighteousness and selfishness. He became a new man through his meeting with the Man of Galilee.

3. Saul of Tarsus was saved from hatred and cruelty.

Saul was on his way to Damascus to arrest all who had become followers of Jesus. Saul was known for his hatred and cruelty. On the Damascus highway he met the ever living Christ. When they met, Jesus was going in one direction and Paul in another. After they had met, they both walked together. He who had been ambitious to slay the Christians, became one himself and urged others to join their ranks. Through contact with the risen Christ, Saul was saved from hatred and cruelty. (Acts 9:16.)

Every Member's Duty—

SUPPORTING OUR OWN HOUSEHOLD!



Christ, the Risen Lord, Rejoices Over Every Evidence of a Living Faith and a True Loyalty in His Disciples

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." (1. Timothy 5:8)

Can a mother ever forget her own child? What would you think of a father who failed to provide for his children? In a family the first responsibility of life is to support and to take care of those who are your own flesh and blood.

We of our churches form a spiritual family under God, the heavenly Father. We sing of "the tie that binds our hearts in Christian love." We share each other's mutual joys and woes.

In such a family it is every member's duty to support our own household first. That is, we must pray for and be concerned about the mission work at home and abroad that God has given to us. We must give a full account of our stewardship in financial gifts towards our enterprise.

That is the purpose of the Easter Offering for our great work. It should be the practise of every member throughout the year. "First, I shall support my own household. That must not be neglected! That is my solemn duty!"

THE THIRD OF TEN DENOMINATIONAL GOALS TO BE ACHIEVED IN OUR CHURCHES' PREPARATION FOR THE CENTENARY JUBILEE IN 1943